The Rev. Dr. BARNARD's

THANKSGIVING SERMON,

FEBRUARY 19, 1795.

BRITISH MUSEUM

A

SERMON,

DELIVERED

ON THE DAY

OF

NATIONAL THANKSGIVING,

FEBRUARY 19, 1795.

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MDCCXCV.

TO THE

NORTH CONGREGATION IN SALEM,

WHOM I HAVE THE HONOUR AND HAPPINESS TO SERVE, AS

THEIR MINISTER;

AND

THE MEMBERS OF OTHER RELIGIOUS

SOCIETIES,

WHO HAVE PROMOTED THIS PUBLICATION, AND WHOSE

ATTENTIONS ADD MUCH TO MY ENJOYMENT;

THIS SERMON

IS

RESPECTFULLY DEDICATED

BY

THE AUTHOR.

ISAIAH v. 3—7.

And now, O inhabitants of Jeruſalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? Wherefore when I looked that it ſhould bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard; I will take away the hedge thereof, and it ſhall be eaten up; and break down the wall thereof, and it ſhall be trodden down. And I will lay it waſte: it ſhall not be pruned, nor digged; but there ſhall come up briars and thorns: I will alſo command the clouds that they rain no rain upon it. For the vineyard of the LORD OF HOSTS *is the houſe of Iſrael, and the men of Judah his pleaſant plant: and he looked for judgment, and behold oppreſſion; for righteouſneſs, but behold a cry.*

THE Prophet reſembles a well formed and proſperous civil community to a vineyard in an indulgent ſituation, ſecurely fenced, and bleſſed with the kindeſt influences of Heaven; needing nothing to render it beautiful in its appearance, and a ſource of flouriſhing plenty, but the cautious, and laborious fidelity of its keeper.

keeper. Reaſonably may its bounteous Donor expect thoſe, who have its cultivation in charge, will be habitually moved both by gratitude and intereſt to guard it from the entrance of deſtructive animals, to render it a pleaſant proſpect, and a rich fund of delicious fruit. Notwithſtanding his juſt expectation, they become unmindful of their truſt; and, continue ſo long negligent, that, in his diſpleaſure he abandons them, and their inheritance, to the ruinous effects of their folly. Their vineyard only brings forth wild grapes; the hedge thereof is taken away, and it is eaten up; the wall is broken down, and it is trodden down. It is laid waſte; it is not pruned, nor digged; the clouds refuſe it their rain.—Say not, the great Proprietor of the vineyard is harſh and ſevere, becauſe he ſuffers theſe ſad conſequences to follow! For, with affectionate and irreſiſtible pleading, he addreſſes all who behold its deſolate and ruined condition: "What more could have been "done to my vineyard, that I have not done in it? "Wherefore when I looked that it ſhould bring forth "grapes, brought it forth wild grapes?"

TRAVEL this globe in its ſeveral diviſions; and, in ſome of them you will meet with cities in ruins, which were once ſplendid capitals; countries thinly inhabited, which were once filled with inhabitants, and highly cultivated; people oppreſſed, debaſed and ignorant, who once had knowledge of the arts of life, and enjoyed an equitable government. Particularly doth this deſcription, however ſad, apply to the houſe of Iſrael,

who

who were in the moſt favoured ſenſe the vineyard of God; and to the men of Judah, who were his pleaſant plant. The city of their religious ſolemnities, the object of their veneration and moſt ardent love, was formerly populous and flouriſhing, but is now inconſiderable, and peopled chiefly by their enemies: Their temple, celebrated for its magnificence, and the worſhip of the ONE TRUE GOD, is ſo humbled with the duſt that not one ſtone of it remains on another: Their land flowing with milk and honey, which was made fair and fruitful by the hand of induſtry, accompanied with the bleſſing of Heaven, is now a barren and dreary waſte: Their deſcendants are now vagrants on earth, without civil polity, and aliens from the reſt of the family of mankind.

WHY, we may aſk with pity and ſurprize, has *He* dealt ſo hardly with nations, who has proclaimed himſelf "a God gracious and merciful, ſlow to anger, and "abundant in mercy, forgiving iniquity, tranſgreſſion, "and ſin?" The only anſwer we can make to this appeal to our humanity (but ſtill an anſwer eſtabliſhed by our whole obſervation of the divine government in this world; and which we practically deſpiſe in every capacity, at our utmoſt riſk) is this, That notwithſtanding God is good, and is continually doing good, yet he diſpenſes no bleſſings to his creatures by *a perpetual and unconditional grant*. He gives them, united together, in this part of the world, and the other, by ſimilar language and cuſtoms, extenſive territory, equal governments,

governments, commercial and religious advantages. But he only promiſes their continuance and increaſe *on this condition*, That they, in the degree he requires, avoid the vices which tend to diſturb, weaken and deſtroy ſocieties; and practiſe the virtues which are connected with their ſecurity, growth, and aggrandizement. A perſon of obſervation who ſays ſociety needs not ſome conſiderable proportion of virtue and juſtice, liberty and induſtry, to render it ſecure and happy; that oppreſſion, injuſtice, idleneſs and profligate manners are not productive of its diſorder and deſtruction; is as abſurd as the huſbandman who aſſerts his lands may be in as fine order, and yield as much, when idly managed, or left waſte, as, when well ſecured, and cultivated with judgment and fidelity. Yet though publick bleſſings are evidently granted upon condition of good behaviour, and are leſſened, or entirely recalled whenever ſocieties perſiſt in wrong conduct; ſtill their divine Lord and Benefactor conſtantly treats them with kindneſs. He doth not rigorouſly inſiſt, that they ſhould at all times behave in the *moſt perfect manner*, in order to their ſecurity from evil, and the continuance of his protection and bleſſing. The divine government conducted with this degree of ſeverity would long ſince have ſwept ſocieties of every form from the face of the earth, without leaving a veſtige of them remaining. Long after the ſeeds of deſtructive vices have begun to vegetate within them, their appearance is promiſing: They gradually fail; nor are they irrecoverably ruined, until

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for a long courſe of time the beſt choſen means have been tried with them in vain.

In order more fully to illuſtrate and confirm theſe ſentiments, I ſhall conſider the parts of our text, freed from the figurative language in which they are conveyed to us by the Prophet. If I miſtake not, they are truths which highly deſerve our attention on this day, when, by the piety of the ILLUSTRIOUS PRESIDENT OF THE UNITED STATES, THE MAN we love, and who deſervedly has our confidence, we are called upon to addreſs with cheerful praiſe, for the many ſingular and choice bleſſings we enjoy as a people, and fervent ſupplication for his continued mercies, the SUPREME RULER OF NATIONS AND AUTHOR OF ALL GOOD. For they will not only lead us to conceive of the bounties of his providence in thoſe lively colours which cannot fail gratefully to affect our hearts; but, at the ſame time, ſeriouſly to remember the conditions upon which we hold them; by conformity to which, we can only perpetuate our ſafety and happineſs; and in any ſenſe diſcharge the debt of gratitude we owe our Almighty Patron and Friend.

Could I ſummon from the dead, the wiſe and good ſtateſmen of ancient times, and join them with the wiſe and good who live in our own country, and in the ſeveral countries on earth, they would addreſs individuals together with legiſlative and governing bodies of men in the ſame moſt important advice——Virtue, would they ſay, is the ſoil in which ſociety beſt flouriſhes.

It is the ſtrong arm of the huſbandman, who fails not in caution and labour. In proportion to its vigour, ſociety is overſpread with beauty; becomes pleaſant to its great Proprietor, and yields abundance of fruit to ſupport, and make glad his tenants. It begins to fail in its order, beauty and uſefulneſs, no ſooner than virtue begins to fail. It becomes not waſte, barren and ruined, until virtue has utterly forſaken it. They ſpeak the ſame ſentiments which divine revelation ſo affectionately impreſſes upon us. "Whoſo, ſaith God, offereth "praiſe, glorifieth me; and to him that ordereth his "converſation aright, will I ſhew my ſalvation. The "work of righteouſneſs is peace; the effect of righteouſ-"neſs is quietneſs and aſſurance forever."

Let us then gratefully apply ourſelves to thoſe reflections which the firſt part of our text ſo naturally ſuggeſts to us.

I. "And now, O inhabitants of Jeruſalem, and men "of Judah, judge, I pray you, betwixt me and my vine-"yard. What could have been done more to my vine-"yard, that I have not done in it?"

This is an appeal to the obſervation and experience of the inhabitants of that country, proving that they were indulgently treated by the great Lord of nations; and enriched, in diſtinction from others, with many of his choiceſt bleſſings. It carried no doubt immediate conviction to their minds; for it was truly ſaid, by one of their eſteemed writers, "He hath not dealt ſo with "any nation; and as for his judgments, they have not

known

" known them." You will anticipate me no doubt in ſaying, What nation ſo like this favoured people as our own! But ſhould you not, it may be made evident that we *are* extremely like them, by an induction of particulars which deſcribe our real ſituation. Theſe demand the moſt engaged attention of our ASSEMBLED NATION on this day of praiſe.

THERE is ſomething ſublime in the idea—ſomething which exalts, and deeply affects the mind—of millions of people, united together in the praiſe of their Divine Benefactor, for his diſtinguiſhed publick mercies! But how doth the importance of the occaſion diminiſh, if they know not wherefore they are met together, if they do not ſo diſtinctly conceive of his benefits, as to excite within them a degree of gratitude which will forward to the throne of his grace an unfeigned tribute of devotion and love! Whatever others may do, may *we* not fail in the reaſonable deſigns of this day's ſervice. For this purpoſe, ſuffer me to enumerate thoſe enjoyments which prove us to ourſelves, and to the world, the peculiarly bleſſed of God. Their number is ſo large, as far to exceed the compaſs of a ſingle diſcourſe, ſhould they be diſtinctly mentioned, and ſuch obſervations made on each of them, as they deſerve. I will ſelect, therefore, thoſe from the whole, which ought moſt deeply to affect our hearts, and have an abiding good influence on our lives.——The authority by which we are now aſſembled together naturally leads us to contemplate——

Firſt, THE FEDERAL CONSTITUTION OF GOV-

ERNMENT, both with reſpect to the excellence of its *form*, and the kindneſs of its *operation*.

IT is an opinion often aſſerted with great confidence, that "the government beſt adminiſtered, is beſt." Perhaps its being found in one of the moſt elegant and pleaſing of the Engliſh Poets, has given it a degree of celebrity which riſes with diſdain from examination. But it is really a maxim inaccurate in its nature, and falſe in its conſequences. An ill conſtructed government may be managed by wiſe and beneficent men, who will ſoften its harſhneſs whenever it injures the rights and enjoyments of ſubjects, and give to all its good parts the utmoſt efficiency by their caution and activity. In this caſe ſubjects may be more ſecure and happy than they would be under a much better formed government, careleſſly adminiſtered and abuſed. But ſtill, is it not demonſtrable that a well conſtructed government, faithfully adminiſtered, will be productive of more ſecurity and happineſs, than an ill formed one which operates according to its nature? Is it not more likely, according to our juſt expectations from human nature as we find it, that a well formed government will be ſo far managed by its officers with fidelity, as to yield in a conſiderable degree its deſigned good effects; than that an unequal, deſpotic, and cruel government will be rendered equal and indulgent by its adminiſtrators? If not—then mankind muſt appear fooliſh indeed in perplexing themſelves about forms of government; and, to act conſiſtently, ſhould with as much cheerfulneſs ſubmit

mit themſelves to the arbitrary will of a Dey of Algiers, as become ſubjects of States wiſely regulated, and favourable to all the rights of men. But they have not in general thought with ſuch impropriety, though by tyrannical power they have been forced to ſilence. The wiſeſt men, who have honoured our race, have induſtriouſly employed their abilities to frame good ſyſtems of government; and the people have been eſteemed uncommonly happy who have embraced them. Experience and hiſtory prove thoſe ſages the firſt benefactors of mankind; and completely juſtify the nations who have placed themſelves under their inſtruction and guidance: for, let us paſs through the various countries on earth, and we ſhall find the nature of their government has a very great influence on their dignity, improvement and happineſs.

THE form of our government is REPUBLICAN; and of that ſpecies of Republican Government which acknowledges the omnipotence of the PEOPLE; all the movements of which are adapted to preſerve the rights, and promote the intereſts of the people.

SPECULATIVE men, who will think for themſelves, may ſome of them ſay this form of government is leſs favourable to the peace and happineſs of mankind than limited monarchy. However, we have, upon ſober conſideration, choſen it as moſt agreeable to our genius, and moſt likely to yield publick order and felicity. Theſe things may be ſaid of it with the ſtricteſt truth—Could the nobleſt ſpirits of antiquity give it their attention, they would

would applaud it: Many of the wiſeſt men now on earth admire it as a monument of human wiſdom: None, who think, can but ſuppoſe, if we act in a tolerable degree according to its ſpirit, we ſhall continue free and happy.

THE FEDERAL GOVERNMENT conſiſts of *three branches*, with diſtinct powers, which check each other, and thereby give to liberty and order the higheſt ſecurity they can poſſibly have, in the preſent condition of human nature. Its *Legiſlative* and *Executive powers* are ſeparated: powers which, when united, are deſtructive to liberty, and a never failing ſource of cruel tyranny. The life, liberty and property of its ſubjects are ſecured to them by known and eſtabliſhed laws; they cannot be taken away from them but by the judgment of their peers, after open trial.

THE EMOLUMENTS OF OFFICE are not ſufficient to inſpire men with mad ambition, and embolden them to illegal and deſtructive meaſures, that they may riſe to command, and continue themſelves in power. But if any ſhould engage in ſo fanciful and unwarrantable a purſuit, they muſt ſoon be diſcovered by their actions, and may eaſily be diſmiſſed, before they have ripened any great plan of injuſtice and oppreſſion. The ſeaſons of *election* often return, when we may, if we pleaſe, change the adminiſtrators of government from the firſt to the loweſt ſtation. There is ſomething awful in being tried before the tribunal of the publick, and diſmiſſed from an honourable office, as unworthy of confi-

dence,

dence. Seldom will men riſk ſo great a calamity, unleſs they are aſſured of continuing long in power, and of rendering themſelves ſo rich and independent as to deſpiſe the frowns of thoſe who originally exalted them. From all ſuch hopes, this conſtitution of government precludes thoſe whom it employs. It allows of no ſecrets of ſtate; no concealed expenditures of money; no permanency of office, but upon the tenure of the will of independent electors. They may call upon their ſervants univerſally to render a fair and full account of their meaſures and their expenſes; and if they diſapprove of them, they may, by their decree, diſplace them forever. Moreover; they, who adminiſter the government, are in a very important reſpect ſubjects in common with thoſe over whom they rule. This is an admirable ſecurity againſt injudicious and extravagant expenſes. They cannot at any time exact an oppreſſive tribute, without bearing a proportionable burden with thoſe whom they aſſeſs. The *fear of diſgrace*, therefore, and *the love of intereſt*, ſeem to conjoin under our government with far better, though feebler principles, to render its officers faithful—" miniſters of God to us for " *good.*"

THE FEDERAL GOVERNMENT was the conſtruction of wiſe and patriotic men. When it firſt made its appearance, it was, in the proſpect of diſcerning judges, an elegant and well deſigned machine. But, as the eye in ſuch inſtruments may be deceived upon curſory obſervation, and the mind unable to form ſure

concluſions,

concluſions, they would not pronounce it abſolutely good, until they found by repeated experiment it anſwered its deſigned purpoſes. Has it not hitherto gratified their juſt expectations, and reaſonable wiſhes? Made up of a variety of parts, actuated by different views and intereſts, undetermined by ſuch coercive power as elder governments have been—they feared it would not have ſtrength to ſupport itſelf, and regularly perform its functions. But until this time it has moved on, notwithſtanding partial clogs and impediments, with a beneficent regularity. Events have proved it has power ſufficient to remove powerful obſtructions.

INSURRECTION hath ariſen, even in ſo mild and equal a dominion as ours. The inhabitants of the weſtern counties in Pennſylvania, deluded by ſelf-intereſted and ambitious men, would have proſtrated the LAWS, and ruined the UNION, that they might have effected their local intereſts. After patient endurance of abuſe, and injury, the Government aroſe to avenge the wrongs which had been done it; to reſtore liberty, and law, and deſerved obedience. What would be the iſſue of exertion, the wiſeſt and beſt knew not; but feared. Yet at the call of our BELOVED CHIEF, and the CONSTITUTED AUTHORITIES, ſuch a part of the Union armed, and marched to the rebellious territory, as was neceſſary to reſtore peace, and place every man in a ſtate of ſecurity. The Government has alſo ſeen fit to act with ſpirit againſt the Indian tribes inimical to us; and by the joint effort of their negociations and arms bid fair to reſtore tranquil-

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lity and ſafety to our frontier ſettlements; and thereby greatly increaſe their growth and proſperity, together with the wealth and power of the nation. It is painful to the benevolent ever to uſe ſeverity againſt enemies, within, or without: but, when the public ſafety, and even exiſtence, depend upon our doing it, we ſhould no longer hefitate. We are then completely juſtified for our appearance in the field of battle; and for dying our garments, if it is needful, in blood.

GOOD, under the governing providence of God, often ſprings from evil. Thoſe events which appear, at firſt, altogether threatening and ſad, are followed with agreeable conſequences. May not this remark prove applicable to the evils I have mentioned? They have been controuled by the ſtrength of the Government: and its ſucceſsful exertions for this end muſt prove to the diffident, that it has vigour enough in dangerous circumſtances to defend and ſupport itſelf. They muſt convince the evilly diſpoſed, they had better, by quiet and inoffenſive conduct, conciliate its favour, than dare its wrath. Under its operation, none, however indifferent and hateful to our intereſts, can have the front to deny, we have proſpered, in many reſpects, in an unexampled manner. We need only to conſider our general ſituation, and look around us, to have demonſtrative proofs of this. Where is the nation on earth in more ſecure and eaſy circumſtances, than we are at preſent? Where the nation more rapidly growing in numbers, and in the various means of proſperity, ſplen-

dour and happineſs? In proof of this, I call upon you to conſider—

Secondly. THE productive and flouriſhing ſtate of our COMMERCE and AGRICULTURE, our TRADE, and even of our common LABOUR.

OUR enterprize leads us by ſea to the moſt diſtant parts; and through any hazards, that we may acquire gain. Scarcely is the country to be found, where our exports will not command a large price; or, our money not enable us to purchaſe valuable cargoes. The moſt intelligent merchants will acknowledge, there was never, in any compariſon, ſo large a *Commercial Capital* improved by their claſs of citizens, as at the preſent time—that there was never a time when their activity was more abundantly rewarded. Misfortunes, indeed, will happen to ſome, amidſt general proſperity; they always demand our tender ſympathy.

WHEN were TRADESMEN and ARTISTS of every kind more generally called for, and more profitably employed? When doth the LABOURER ſtand mourning in our ſtreets, for want of employment; and, in what land can he gain a better living for the ſweat of his brows? We ſhould be inſenſible to an extreme degree, did we not think highly of our ſituation in theſe reſpects, which ſo much add to our reſpectability and enjoyment!

BUT, if the SEA-PORTS rejoice and are glad, doth not the COUNTRY join with them in their joy? They are members one of another: they feel publick happineſs as one body. When had the *Huſbandman* ſtronger

inducements

inducements of profit to extend his agriculture? All his articles are in demand; they bring a price unheard of before. If, by the bleſſing of God upon his labours, his produce is abundant, he muſt, in our preſent circumſtances, riſe faſt in wealth and independence.

EXPERIENCE, founded upon the obſervation of ſeveral years, ſeems to encourage the pleaſing expectation, that, notwithſtanding the preſent plenty of money ſhould ceaſe, together with the preſent extraordinary demand for all with which we can ſupply foreign countries (as they ſoon moſt certainly will) ſtill their intereſts and wants will in common be ſuch, as to maintain our Commerce and Huſbandry in a flouriſhing ſtate, if we exert ourſelves with the vigour which becomes us. Again——

Thirdly. WE have eſcaped many and ſad evils, with which other nations have, at the ſame time, been grievouſly afflicted. Every day ſtrengthens the proſpect of our continuance in a ſtate of peace.

THE larger part of Europe hath been involved in the miſeries of war, while we have been in the ſtate of high proſperity. FRANCE, though proud with victory, has ſeen ſcenes of horror, and felt diſtreſs in all her departments. The rich and luxuriant plains of FLANDERS preſent us with armed hoſts, taken cities, and deſolated fields. SPAIN is deeply alarmed with the armies of her ancient rival within her dominions: ſhe beholds their progreſs, her cities and fortreſſes yielding to their attack, with unutterable pain: enfeebled with fear, ſhe

knows not what to do, or whither to turn herſelf for ſafety. GREAT BRITAIN groans with her great commercial loſſes, the murmur of diſcontent, growing taxes, a moſt expenſive war—and, yet, the iſſue ſadly dubious. O POLAND, who can but tenderly commiſerate thee! Thy beloved and patriotic General taken—taken alive by an indignant enemy, who will heal his wounds only that ſhe may expoſe him to ignominy, and ſubject him to more cruel death! His army conquered and diſperſed! Your liberties at the will of deſpotic maſters, who will rigidly exert all the rights of conqueſt!

YET, during theſe calamities which have befallen other nations, peace and proſperity, with but few interruptions, have dwelt in our borders, and made glad our houſes. The dark clouds which ſome time ſince aroſe around us, threatening injury and war, we hope are effectually diſperſed by our Ambaſſador of peace, and equitable accommodation. If ſo; we muſt ever eſteem ourſelves under vaſt obligations to the wiſe and good Counſellors, who adviſed conciliatory, inſtead of raſh and reſentful meaſures. They have ſhielded us, by an exertion which reaſon, religion and humanity ever approve, from wounds, perhaps incurable wounds, in our *youth*. Probably, they have gained us time for our expanſion and growth, till we ſhall arrive to the fulneſs of ſtature and ſtrength, which will enable us to deſpiſe all who inſult, and riſe up againſt us. But, we ſhould be baſely ungrateful, if, amidſt other inſtances of proſperity, we were unmindful—

Fourthly.

Fourthly. OF our RELIGIOUS circumſtances.

We enjoy the religion of JESUS CHRIST; the beſt calculated of any religion, with which God has ever bleſſed mankind, to enlighten, purify and ennoble us: To render us good men, good citizens, good rulers: To prepare us for nobler ſcenes of being, when we are taken from this ſtate, by death. But, what is *peculiar* to us in this reſpect, we enjoy this Divine Religion, free from the appendages which human policy has attached to the poſſeſſion of it, in every other place. We have no *inquiſitorial power*, dictating to us our faith, upon penalty of racks and gibbets. We may examine for ourſelves, uncontrouled by any authority, but that of God. No *Eſtabliſhment* excludes us from places of truſt, honour and profit, becauſe we will not profeſs a form of Chriſtianity, which the State enjoins. Every one in this land of truly religious liberty thinks, believes and worſhips in the way he chuſes, without ſubjecting himſelf to civil diſadvantages. The *Miniſters of Religion* are here choſen by thoſe who hear them; they live by their grants; and their ſupport is neither oppreſſive to individuals, nor the public. We have therefore the happineſs of enjoying the beſt religion; not only ſo, but the beſt religion, freed from thoſe additions which have perplexed, and grievouſly diſtreſſed other parts of the Chriſtian world. I mention—

Fifthly. THE ſtage of this ſociety in which we live.

THIS remark, I think, may gratefully engage the minds of the preſent generation, and their immediate ſucceſſors.

ſucceſſors. States, when they have arrived to the fulleſt maturity of wealth, power and ſplendour, their ſituation admits of, have nothing to hope for further. They have no new improvements to occupy their minds, and increaſe their enjoyment. Novelty has gone its whole round; greater acceſſions of reputation, wealth and power they cannot expect. No: they muſt expect decline and mortification, according to the courſe of human affairs. For the ſame reaſon I ſhould prefer youth and early manhood, ever employed, lively, and full of hope, to complete manhood and old age, when we every day become leſs active, and leſs pleaſed, I ſhould prefer the preſent period of our nation, for my life, to the more perfect ſtate to which it will gradually advance. There is nothing in our ſituation to render us indolent. Every thing conſpires to render us active. COMMERCE is continually extending her bounds, and becoming more lucrative. Our AGRICULTURAL intereſt daily improves. "The wilderneſs becomes a fruitful field, and the deſert bloſſoms as the roſe." SCIENCE and the ARTS have growing encouragement, and are conſtantly making progreſs towards higher perfection. CHRISTIANITY, delivered from the embarraſſments with which ſhe has hitherto been oppreſſed, will gradually appear more amiable and divine; and recommend herſelf more powerfully to our choice and ſervice; as well as the reverence, affection and devotion of all our fellow creatures, who are acquainted with us. Moreover, in old States, thoſe vices are continually increaſing in number

ber and ſtrength, which diſturb the publick peace, which threaten deſtruction, and awake diſtreſſing apprehenſions in the minds of the well diſpoſed and induſtrious. Numerous cauſes promiſe our poſterity in future time the more ſplendid circumſtances which flatter and pleaſe many minds more than our preſent condition. We will leave them to our deſcendants without an envious wiſh. Still, affectionately attached to their welfare, may we labour with zeal to render them wiſer, more improved, and happier than we have been. Let us convince the world, if poſſible, ſocieties founded in wiſdom, and trained up with diſcretion, may avoid the evils which have heretofore ruined the moſt celebrated nations which have exiſted; and continue proſperous and happy, till the preſent conſtitution of things is changed by its Author and Supreme Governor.

In many important reſpects, therefore, we are highly diſtinguiſhed, at the preſent time, with the bleſſings of God. We have an excellent *government*, agreeable *proſpects*, an excellent *religion*. With the utmoſt propriety may we ſay to each other with cheerful countenances—"We are a people peculiarly favoured of Heaven. Well may the Great Source of all our bleſſings addreſs us, "What could I have done more to my vineyard, that I have not done in it?"——We will now conſider the latter diviſion of our text.

II. "Wherefore when I looked that it ſhould bring "forth grapes, brought it forth wild grapes? And now "go to; I will tell you what I will do to my vineyard.

"I

" I will take away the hedge thereof, and it ſhall be eaten
" up; and break down the wall thereof, and it ſhall be
" trodden down; and I will lay it waſte; it ſhall not be
" pruned, nor digged, but there ſhall come up briars and
" thorns: I will alſo command the clouds that they rain
" no rain upon it."

THE land of Judea trifled with, and abuſed her privileges, civil and ſacred, and feels the full force of theſe threatenings. Mightier States and Empires declare by their degradation, or ruin, they have followed her in her diſobedience.—The UNITED STATES OF AMERICA are now his vineyard, and the SEPARATE STATES are his pleaſant plants. But if when he looks upon us " for judgment, he beholds oppreſſion; and for righteouſneſs, he beholds a cry"—Whenever we forſake our *Government*, and guard it not from violation by ſpirited efforts—Whenever we grow jealous of men whoſe education, wiſdom and morals ought to inſpire us with confidence; and chuſe unprincipled perſons to repreſent us—Whenever we divide into inveterate parties, and are ruled by the ſpirit of faction—Whenever the States renounce their *union*—Whenever we allow a governing influence to FOREIGN COURTS who univerſally wiſh our declenſion, and would aid our weakneſs, and deſtruction—Whenever we become impious, idle, and profligate—Whenever theſe cauſes begin to operate with ſucceſs amongſt us, we ſhall begin to enfeeble, our glory will depart, and we ſhall follow to ſuffering and ruin the States which have gone before us.

BUT

BUT if this unhappy condition ſhould be *ſoon* ours, we ſhall be of all people the moſt unworthy. We ſhall prove ourſelves deſerving the worſt judgments of Heaven; and ſhall give to wiſe and thinking perſons throughout the world affecting evidence that mankind deſerve not, and therefore ought not to be free, and happy!

WE cannot more acceptably prove to our Divine Benefactor, this day, our unfeigned gratitude for his unmerited mercies, than, by effectually reſolving we will ourſelves live worthy their continuance; and by teaching our deſcendants, in the moſt perſuaſive manner we are able, to follow our example.

I NOW conclude with the advice of that GREAT AND GOOD MAN, who formerly led our armies with ſucceſs; and now preſides at the head of the FEDERAL GOVERNMENT with the affectionate tenderneſs of a parent: Let us beſeech ALMIGHTY GOD "to impart all the "bleſſings we poſſeſs, or aſk for ourſelves, to the whole "family of mankind." In this ſpirit we ſhall fervently pray for his benediction upon any of our Conntrymen in bonds and diſtreſs, wherever they are. May HE ever hear, and bleſs us!

FINIS.

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